

LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS.

CHICAGO, MAY 24, E. M. 306 [C. E. 1906].

WHOLE NO. 1066

BRIEF HISTORY OF LATEST ATTEMPT TO SUPPRESS ALL FREE AND FAIR DISCUSSION OF RACE IMPROVEMENT.

POSTAL INQUISITION SECURES THE CONVICTION AND IMPRISONMENT OF MOSES HARMAN, PHILOSOPHER, SOCIOLOGIST AND REFORMER, ON THE FALSE AND MALICIOUS CHARGE OF PUBLISH- ING OBSCENE LITERATURE.

To the shame of America be it said that one of the purest-minded men the world has ever known is today serving, in the penitentiary at Joliet, Illinois, a sentence of one year's imprisonment at hard labor for the circulation of literature held by a detective, a prosecuting attorney, a judge and twelve jurymen to be "obscene, lewd and indecent."

Those who know Moses Harman, the venerable editor of LUCIFER THE LIGHT BEARER, know that his mind is incapable of harboring an impure or lewd thought. The writer of these lines has known Mr. Harman intimately for the last ten years and has talked with him on almost every conceivable subject of interest to humanity, including race-culture and the relations of the sexes. In all that time never have I heard him tell a lewd story, or utter any word commonly regarded as vulgar or indecent.

To the mind of Moses Harman sex is too holy, too important, too significant to be discussed flippantly. In his mind there is nothing holier or more worthy of reverence than maternity. To use his own words, his battle which he has waged for more than a quarter of a century in behalf of coming generations is for "the right to be born well."

SIGNIFICANCE

OF THE WORD

LUCIFER.

He has waged this battle for more than twenty-five years in his paper called LUCIFER. It is my personal opinion that much of the persecution to which he has been subjected is due to the Latin name of his paper, the name Lucifer in the mind of the average reader connoting Satan, the scriptural devil. With this interpretation of the name, the shallow-minded jump to the conclusion not only that the paper is a vicious publication but that the publisher admits it by defiantly calling it by the "devil's name."

This question has been threshed over time and again in these columns, the editor contending correctly that the word Lucifer literally means the Light Bearer. In the issue of his paper of July 13, 1901, the editor said concerning a proposition to change the paper's name:

"For this issue it is sufficient, perhaps, to refer our readers to Webster's Unabridged Dictionary, edition of 1886, page 792. There the reader will find why and how it is that this most beautiful and suggestive, perhaps, of all the scientific names adopted from the Latin tongue, came to be used by the church as a synonym for the theologic concept of the 'Arch-enemy of God and man.' The definitions there given of Lucifer and its cognate words, *Lucifer*, *Luciferous*, *Luciform*, etc., closing with this comment, make the best answer to our critics:

"The application of this passage in Isaiah [referring to Lucifer] to Satan and to the fall of the apostate angels, is one of those

gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Those who got beyond their first alarm at the paper's name and gave it a careful reading soon became convinced of the absolute sincerity of its editor and of his lofty impulse to free woman from the sex slavery to which she is doomed by unjust marriage laws.

It is a common charge made by those who do not understand the teachings of Moses Harman that he seeks to destroy marriage and the home. Nothing could be more false—because it is a half-truth. He does seek to destroy any marriage which makes woman the mere chattel of man and deprives her of the control of her own person. He does seek to destroy miserable, unhappy homes, in which it is inhumane to bring up children, and to substitute for them homes founded on mutual love, in which only desired and welcome children are born.

ATTEMPTS

TO SUPPRESS

LUCIFER.

The offense for which Moses Harman is now in prison was the publication of two articles, both written by contributors, one of them as far back as February 26, 1903. For more than a year prior to his conviction he was harassed by the postoffice department, which resorted to various means to stop the publication of his paper. For a time Assistant Postmaster General Madden deprived it of its legal right to admission to the mails as second-class matter. This bureaucratic ruling was made on the plea that the paper was published merely to advertise books which its publisher had for sale. Mr. Madden was asked to state just what proportion of advertising of other persons than its publisher a paper must carry to entitle it to admission at second-class postage rates. But he declined to give a definite answer.

For many weeks the editor was compelled to pay 1 cent postage on each copy of LUCIFER sent to subscribers, but the fight against this manifestly unjust discrimination was carried to Washington and Madden was forced to revoke his ruling and readmit the paper at second-class rates.

Then followed a campaign of censoring the paper at the Chicago postoffice. Several issues were confiscated and destroyed on the charge that they contained obscene matter. One of the articles so declared obscene by Paul Hull, superintendent of second-class mail in the Chicago postoffice, was an editorial reprinted from the "Woman's Journal," published in Washington, D. C., by Alice Stone Blackwell. Naturally the charge that this editorial was obscene aroused the indignation of Mrs. Blackwell, and her paper vigorously denounced the hypocrisy of the attempt to suppress LUCIFER by false charges that the articles it published were obscene.

Another article condemned as obscene was a brief extract from a report of the United States bureau of animal industry, which is issued by authority of congress and distributed by mail throughout the country by the thousands. But "the king can do no wrong"; therefore Mr.

GOVERNMENT

REPORT DECLARED

OBSCENE.

Hull held that, although the government has the right to circulate obscene literature to farmers to guide them in the breeding of live stock, Moses Harman has no right to discuss in LUCIFER the important subject of the improvement of the human race. Among other articles declared obscene by Mr. Hull were various contributions by refined and intelligent men and women which discussed prenatal culture and sex ethics in manner removed the farthest possible from pornographic suggestion.

When repeated protests were made against this unrighteous censorship the declaration was made by one of the officials of the post-office department that any discussion of the sex relations in a publication of general circulation is obscene. Appeals against Mr. Hull's refusal to admit the paper to the mails were made repeatedly, and at last the postoffice department, discovering that Mr. Harman was determined never to abandon his fight for justice, reversed one of Mr. Hull's rulings and declared that one of the articles which he had called obscene was not obscene. That practically ended the postoffice censorship. Of course, every issue of the paper still is read carefully before it is admitted to the mail, but no issue has been rejected since Mr. Hull's action was overruled.

As a matter of justice to Mr. Hull, it must be stated that when he received word that his ruling had been reversed by the department he said:

"Well, I am glad of it. It takes the responsibility off my shoulders. I acted according to my best judgment, and now that my ruling has been reversed it is up to the higher officials to pass on the admissibility of the paper."

INDICTED BY THE FEDERAL GRAND JURY.

Moses Harman was indicted by the federal grand jury for the northern district of Illinois on May 15, 1905, on a charge of publishing certain articles in violation of section 3893 of the Revised Statutes, which declares that "every obscene, lewd, or lascivious book, pamphlet, picture, paper, letter, print, or other publication of an indecent character" is unmailable matter, and that "any person who shall knowingly deposit or cause to be deposited for mailing or delivery anything declared by this section to be nonmailable * * * shall for each and every offense be fined, upon conviction thereof, not more than \$5,000, or imprisoned at hard labor not more than five years, or both, at the discretion of the court."

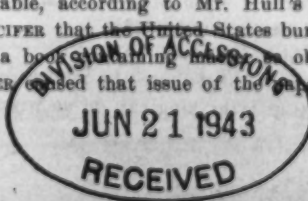
Two articles published in LUCIFER were complained of. One, entitled "The Fatherhood Question," was published February 26, 1903, over the signature "T. U. A." The object of this article was "to demonstrate that by a rational interpretation of the phenomena of sexual reproduction every prospective mother has the right, in the interest of her child," to select the best possible conditions for its production.

Of course, it is advisable for the farmer to provide the best possible conditions for breeding live stock; it is eminently fitting that the artisan should secure the best possible conditions for the production of his masterpieces. But to suggest that a woman, in the interest of the future of humanity, should demand the best possible conditions for the production of her child, according to the verdict of the jury which convicted Moses Harman, is a crime deserving of penitentiary sentence.

The entire article published over the initials T. U. A. was couched in inoffensive language and discussed the subject much as it is discussed by Darwin in his "Descent of Man." Had the article been submitted to any metropolitan daily for publication in the Sunday issue it probably would have been accepted and published as a matter of vital interest to humanity, and no one would have dreamed that there was the least suggestion of obscenity in it. The temptation to cite articles of this kind which have been published in the great newspapers and magazines of the country is strong, but I must resist it because of the limitations of space.

Nevertheless, I will take this one chance of being sent to the penitentiary myself. Remember the law makes it a penitentiary offense even to tell where obscene literature can be obtained. So I have already laid myself liable, according to Mr. Hull's ruling, by telling the readers of LUCIFER that the United States bureau of animal industry is circulating a book containing obscene that its publication in LUCIFER caused that issue of the paper to be excluded from the mails.

NOTED WOMAN
SOCIOLOGIST
AN OFFENDER.



I do not know that the publisher of the "Woman's Journal" would send through the mail the copy of that paper which contained the editorial which, when reproduced in LUCIFER, was condemned by Mr. Hull as obscene. But if any discussion of the sex relations in a publication is obscene, I wish to call the attention of Mr. McAfee (Comstock's Chicago agent), to the fact that the "American Journal of Sociology," March, 1906, contains an article by Elsie Clews Parsons, professor of sociology in Barnard college, which must come under the same condemnation.

This magazine is published by the University of Chicago Press, backed by Rockefeller's millions. Will Mr. McAfee please prosecute it in the interest of public morality?

The writer of the article is the most noted woman sociologist in America and is connected with the woman's branch of the great Princeton university. If the reading of Moses Harman's little paper of small circulation would, in the language of Judge Landis, "have a tendency to corrupt the minds of those in whose hands the publication might fall, whose minds are open to such immoral influences," what must be the effect on the girls of Barnard college of reading the article on "The Religious Dedication of Women," written by their respected teacher of sociology and published in the "American Journal of Sociology"?

Personally I do not consider Professor Elsie Clews Parsons' obscene than the articles which Moses Harman was sent to the penitentiary for publishing. It contains nothing that possibly could deprave any mind, and, like the articles which caused Mr. Harman's conviction, could be regarded as obscene only by a person of unclean mind. Yet if LUCIFER's articles were obscene Professor Parsons' contribution must come under the same condemnation.

In order to prove his sincerity and to rebuke the woman whose obscene contributions to the "American Journal of Sociology" are likely to corrupt the minds of the girls of Barnard college, as well as others who read that magazine, I call on Postoffice Inspector McAfee to secure the indictment of the publisher of the "American Journal of Sociology." Will he dare do it?

ANOTHER SAMPLE OF ALLEGED OBSCENITY.

The other article specified in the indictment under which Mr. Harman was last convicted was written by Sara Crist Campbell, formerly of Illinois, but now living in Oklahoma. Mrs. Campbell is nearly seventy years old. She had reared a large family and through her own experience she knew what women suffer through ignorance of the sexual functions. "More Thoughts on Sexology" is the title of the article written by her, which was printed in LUCIFER on December 8, 1904. That the article was written by a sane, healthy-minded woman who had the good of humanity at heart and no thought of impurity is proved by the following passage from it which was cited in the indictment:

"The wrongs that have grown out of misuse of the sex nature, more than anything else, cause me to believe that there is no intelligent power higher than man and woman. No intelligent power would make a humanity and endow it with a sex nature and let it use that nature to create the idiot, the insane, the murderer, the thief, the deaf, dumb and blind, the deformed and all the other human failures.

"There is no intelligent power above man. But evolution, that irresistible force in nature, of which humanity is a part, will in time create a new heaven and a new earth, wherein dwelleth righteousness; and humanity, now endowed with reason, must be free to solve all the problems of life."

Exception may be taken to Mrs. LONG BATTLE Campbell's conclusion that "there is no intelligent power above man," but the charge against her is not heresy, but obscenity. The importance of a more general study of sexology, to which LUCIFER is almost exclusively devoted, is shown in Mrs. Campbell's declaration: "The wrongs that have grown out of misuse of the sex nature, more than anything else, cause me to believe that there is no intelligent power higher than man and woman."

For more than a quarter of a century LUCIFER has been a continuous protest against the misuse of the sex nature. Can anything be more immoral, even from a conventional viewpoint, than misuse of the sex nature? Naturally one would suppose there could not.

Yet the whole machinery of the federal courts is put in operation by Comstock and his agents to crush out of existence the man and the paper that have done more than any other agency to correct this misuse by intelligent discussion of the sexual relations.

★ ★ ★

THE AMERICAN

JOURNAL OF SOCIOLOGY.

It must not be imagined that LUCIFER is the only paper that discusses this all-important sex problem. Watch the Sunday issues of the great metropolitan dailies and you will see that it is a subject of serious discussion by some of the most eminent men and women in the world. In Vol. X, No. 1, of the "American Journal of Sociology," is an extremely interesting article on this subject by the eminent physiologist Francis Galton, who has given the name "eugenics" to the science of race improvement, which is now beginning to command universal attention, although one of its pioneers and most strenuous champions—Moses Harman—to the everlasting shame of the twentieth century, occupies a prison cell because a callow Comstocker is unable to distinguish the difference between the scientific discussion of race improvement and mere pornographic literature. In another issue of the same magazine many pages are devoted to a discussion of Galton's theories by men and women eminent in sociologic research.

Incidentally it might be mentioned that the "American Journal of Sociology" carries a quarter-page advertisement of "A History of Matrimonial Institutions," by George Elliott Howard, which is said to touch "every problem involved in marriage and divorce." This book, openly advertised, contains valuable and interesting information of the relations of the sexes which, if republished literally in LUCIFER, would make LUCIFER's editor liable to another indictment and conviction for the publication of "obscene" literature. And yet—

I wonder if Paul Hull, superintendent of second-class mail in the Chicago postoffice, reads the "American Journal of Sociology" as carefully as he reads LUCIFER?

I wonder if Mr. Comstock-McAfee ever heard of the "American Journal of Sociology"? I wonder if he would not be moved to seek another indictment against LUCIFER if LUCIFER should republish Professor Elsie Clews Parsons' article on "The Religious Dedication of Women"—notes and all—as it appears in the "American Journal of Sociology" for March, 1906?

★ ★ ★

Moses Harman was arraigned on May 22, 1905, in the United States district court for trial before Judge Kenesaw Mountain Landis. When asked to plead to the charges made in the indictment he said:

"I am not guilty. I admit the publication of the articles as charged, but deny that they are obscene."

Upon this admission of publication the prosecution closed its case and Mr. Harman, the defendant, testified in his own behalf, as follows:

"My name is Moses Harman. I reside at 500 Fulton street, Chicago, Illinois. I was born seventy-four years ago in West Virginia, Pendleton county. I am the publisher of the papers in question. I have devoted a great deal of my time to the subject of what, for a better name, is termed Sexology. I do not regard the articles in question as lewd, lascivious or indecent."

On cross-examination he said he published LUCIFER in Kansas from 1880 to 1896; that he was convicted in that state for publishing articles which were deemed obscene, and that he was in the penitentiary at Lansing four months and in the military prison at Fort Leavenworth five months. He came to Chicago in 1896 and since then has published LUCIFER in Chicago. Continuing, he said:

"I have received complaints from a few private individuals—it is impossible to say the number—there were not many; I think not more than two. I am on record as objecting to the law against what is called obscenity, from the difficulty of defining what obscenity is. Every man has a standard of his own, and I doubt very much if there can be such a thing as a consensus of opinion on that subject. There are certain words used in certain connections and certain sights that I might call obscene, but only in particular connections; but for an investigator who is trying to find out all that may be known in regard to any subject, I doubt whether any word is obscene—I doubt if any word is obscene. I am inclined to travel and look at things from a different view. There is no such thing as obscenity to the

PURPOSE OF LUCIFER'S PUBLICATION.

the defendant answered:

"Not particularly—not particularly out of defiance—but I will say that incidentally one of the objects of the paper was the bringing about of a condition of absolute freedom of speech and the educating of the human race on higher and better lines than those commonly taught by what is called church and state—or what is called respectable—that is not just the word I want, either—by society—such as in the public schools, for instance. I found that the teaching was very defective in regard to human physiology and hygiene. The sex question was left out.

"I protested against this, believing that sexual hygiene and sexual physiology were really the most important, inasmuch as they had most to do with the welfare of the human being. The educational work of the paper was first and foremost; incidentally the securing of the repeal of the laws against obscenity, which I regard as a survival of the old laws against witchcraft and blasphemy."

The court refused to allow reputable men and women physicians to testify that the indicted articles were not obscene, but that on the contrary they were valuable discussions of the important subject of sexual hygiene. Although the court held that it was the jury's province to determine whether or not the articles were obscene he plainly intimated in his instructions that the court considered them obscene. The defendant was declared guilty and sentenced to one year in the penitentiary.

In another place in this paper the trial of the case and the instructions of the court to the jury are reviewed by a lawyer who has been familiar with the persecution of LUCIFER from its beginning.

JONATHAN MAYO CRANE.

VARIOUS VOICES.

MAY ELMORE BENSON, Los Angeles, Cal.—I inclose my letter for your father to you, trusting to your wisdom whether it will pass the censorship of the prison officials. Having touched the hand and felt the heart of your revered father, while in Los Angeles, I can say with my dear ones, Alida Snow and Katherine Fry, that our deepest sympathy is with you and our heartfelt sorrow is his. No doubt he will be glad to know that some of the members, women only, of our one-timed Lucifer Club meet again at my home the first and third Tuesdays of the month, at 1:30 p. m.; meet early to have a long afternoon. We have a few who were not with us in our former meeting, and not all of the old membership. Gradually, wisely, we hope to grow.

ADELINE CHAMPNEY, Cleveland, Ohio.—We wish to ask you about the petition for a pardon for our dear Moses—does he know of the effort, and does he approve? From what I know of the nature of the man I have wondered if he would wish to ask for or to have his friends ask for a pardon for an offense of which he is not guilty. So, while we would gladly do anything in our power to help the dear old man, the brave old man, we hesitate about signing the petition until we know that he himself knows about it and desires it, for it seems to us a case in which his own wishes should be regarded. As we have seen nothing in LUCIFER to show whether or not he is aware of this effort, will you kindly send us just a line, so that we may understand the matter? I am very busy, but my heart is with you in your work, and with your father in his endurance, which is also good work for the cause. My heart—yes, and my head, too.

[Yes, my father knows that the "petition for pardon" is being circulated. Copies have been sent to him, but he may not have been permitted to see them. Of course none of his friends believe him to be guilty, and therefore the word "pardon" is a misnomer, but it must be used in order to comply with the necessary formalities. He does not ask his friends to sign the petition, but appreciates the efforts of those who do so, as well as the coöperation of all who help in any other way. I know that many have refrained from circulating the petition because they feel, with Mrs. Champney, that such action is not only humiliating but useless. I am sure, however, that the educational effect is good, even should the term of imprisonment not be shortened thereby.—L. H.]

The latest photographs of the editor of LUCIFER, taken alone, also photographs taken with his infant grandson, are for sale in his office. Price, 25 cents each.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 500 FULTON ST., CHICAGO, ILL.
TELEPHONE: ASHLAND 1727.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents
Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

Up to time of going to press it has not been decided whether the history of the persecution of LUCIFER and its editor, printed in this issue, will be reproduced in pamphlet form or not, but we would like to know at an early date if many copies are desired by our friends. If published, the price will be 5 cents a copy, 25 cents a dozen. If a sufficiently large number are ordered within a week it will soon be ready for mailing.

LETTER FROM MOSES HARMAN.

The following letter, dated May 6, is the only letter which the prisoner has been permitted to send out since his incarceration, February 28. Two others, written previously, were withheld—we do not know for what reason:

SUNDAY, May 6, 1906.

Dear Daughter:

How are you all? I am hungry to see some one from home or to get more letters from home, from Chicago, and from friends everywhere. The last letter from home, as I think, was written one week ago today, by George O'Brien, in reference to his intended visit next day and his disappointment. It was a serious disappointment to me, also, for I, too, wanted to compare ideas and plans in regard to securing my release from prison—that is, I wanted to know just what it is that is being circulated for signatures.

In reply to many anxious inquiries, I will say that my health continues much the same as when Lawyer Brown was here, nearly three weeks ago. I then was quite hopeful, even sanguine, that the work on the rock-pile would be of great benefit to me in many ways. Since then I have had many hard days—that is, days when I would feel much less optimistic, and then I would be quite exhausted when quitting time came. Still I am hopeful, and though it is too soon to predict with confidence what the effect will be when the weather becomes hot, there is every reason to believe that the very fine weather we are now having will so build me up that I will be able to stand the work in hot weather without injury. As to cell, while conditions are better, I have not yet got a cell to myself.

As to books and papers, I think I have received all you speak of having sent to me. Not having so much time now for reading, I am not so anxious for more books. As to letters from friends, I have a bunch of about seventy letters and cards which I have been

anxious to send home to you, so that you could answer each one separately, but so far I have failed.

Since the last batch of letters sent home I have received letters and cards from the following-named friends: G. B. Wheeler, 6; A. E. K. Parkhurst, 3; Ada Morley, 6; J. Allen Evans, 1; S. C. Campbell, 1; T. Rathbun, 1; Hugh O. Pentecost, 1; Louis Roser, 1; C. V. Cook, 1; H. W. Boozer, 1; C. N. Greene, 2; Emma Greene, 2; Lena M. Lewis, 1; E. W. Chamberlain, 2; Lucinda B. Chandler, 2; George O'Brien, 2; Myra Pepper, 1; Charles A. Mitchell, 1; Benj. Fay Mills, 1; J. A. Price, M. D., 1; J. Harman, 1; C. P. Holt, 1; George Bedborough, 1; S. S. Rockhill, 1; Pearl Johnson, 1; Kinghorn Jones, 1; Carl Nold, 1; Laverne Wheeler, 1; Emma W. Best, 1; S. D. Bishop, 1; Susan Swagsgood, 1; T. Griffiths, 2; Lois Waisbrooker, 2; J. F. Clark, 1; R. J. Warren, 1; Dr. Juliet Severance, 1; M. H. Coffin, 1; L. D. Ratliff, 1; E. H. Russell, 3; Elsie C. Wilcox, 1; Lizzie M. Homes, 1; P. Isgrig, 1; B. F. Cheney, 1; Eugene V. Debs, 1; H. Hanson (Colo.), 1; A. Findenkellar, 1; J. E. Whitman, 1; M. Florence Johnson, 1; Katherine S. Fry, 1; D. Kotoku, 1; C. Severance, 1; Dr. L. M. Hammons, 1; Dr. Charles Lewis, 1; Olive Clifford, 2; Lillian Harman, 6. Am not sure that these are all. May have mislaid a few.

If possible, my dear Lillian, write a few lines to each of these good friends, to say that I greatly appreciate the kind attention, the fraternal sympathy, that prompted the writing of these letters and cards. And say that I hope to hear from them again, if they can find time to write. Remember me to all good friends in Chicago and elsewhere. Ever faithfully and hopefully yours,

M. HARMAN.

[I should be glad to write the acknowledgments as he requests, but am so overwhelmed with work that it is impossible to do so at present. I feel sure, however, that our friends understand the situation and, knowing that the prisoner is not allowed to write, do not expect personal replies.—L. H.]

GOVERNMENT FOLLOWS MOSES HARMAN'S LEAD.

Notwithstanding the persecution of Moses Harman by callow ignoramuses who imagine they can stop the evolution of humanity, the work for which he has battled so strenuously for more than a quarter of a century goes bravely on.

Moses Harman always has contended that the proper breeding of human beings was of at least as much importance as the proper breeding of horses, cattle, swine, dogs, pigeons, poultry, etc. LUCIFER is the pioneer advocate of human race culture—of the right to be born well—of the science which the great Francis Galton has named "eugenics."

In season and out of season Moses Harman has contended for the right of woman to choose the best conditions for bringing a child into the world and for the equal right to refuse to bring a child into the world if for any reason she did not desire it. For this he has been persecuted by those who would keep woman forever in sexual subjugation to man. But the cause for which he has striven with such unrelenting valor is here to stay. The seed which Moses Harman has sown in the Light Bearer has brought forth a glorious harvest.

Although one issue of the Light Bearer was excluded from the mail because it contained an article reprinted from a report of the United States bureau of animal industry, it appears that Assistant Secretary of Agriculture Hays has become interested in the science of eugenics and has determined to do all in his power to have proper attention given to the improvement of the human race by scientific breeding. Further details are given in the following article, published on May 18, in the Chicago "Evening Journal":

SCIENCE'S SKILL TO BETTER RACE OF MAN—BREEDERS' ASSOCIATION TO MAKE INVESTIGATION AND EXPERIMENT ON SUBJECT.

WASHINGTON, May 18.—Can the human species be improved by scientific breeding? This weighty and interesting question is to be thoroughly considered by a "committee on eugenics" of the American Breeders' Association, of which Assistant Secretary of Agriculture Hays is secretary.

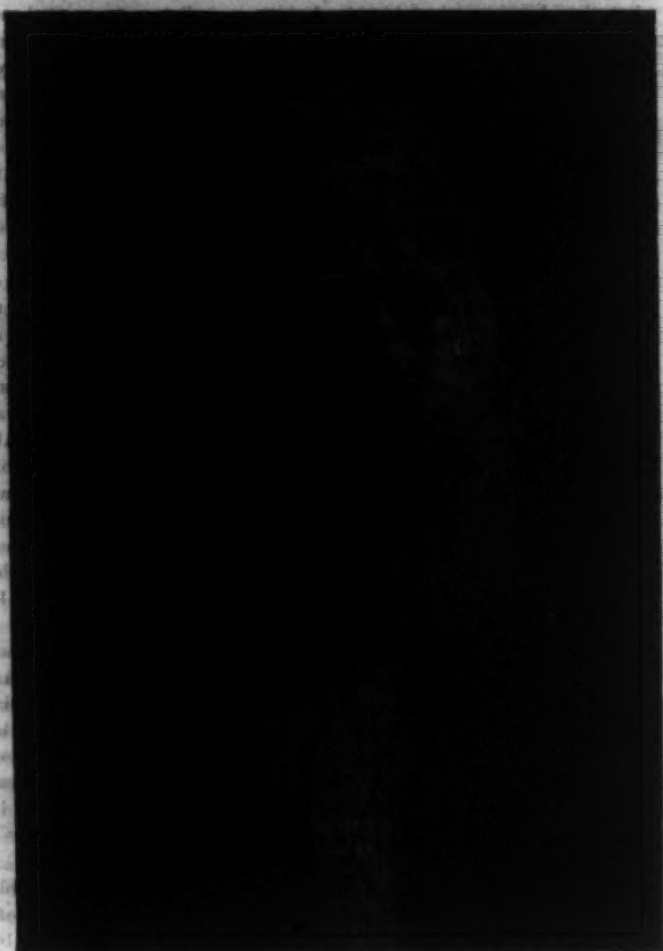
"The 'committee on eugenics' will investigate and report on heredity in man," says Hays, "and on ways of encouraging the multiplication of the good blood and discouraging the multiplication of the weaker and more vicious blood of the human family."

"The world has improved plant and animal products mainly by improving their food and their environment. The question is suggested naturally as to how heredity in man may be improved."

"The subject of investigating the heredity of man is comparatively much more difficult than in that of plants and animals. But it is so important that science and religion should join in an investigation at once conservative, careful and possibly constructive."

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 7 months and 12 days old. He has served 87 days of his sentence to imprisonment for one year at hard labor. His task at present is breaking stone.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

HARMAN CASE REVIEWED BY A NEW YORK LAWYER.

[The following review of the trial and conviction of Moses Harman in the federal court of the northern district of Illinois, before Judge Kenesaw Mountain Landis, was written by a New York lawyer, who had no connection with the trial, but who has been a reader of LUCIFER for more than twenty years and is thoroughly familiar with the persecution of the editor from its beginning in Kansas:]

In July, 1895, Mr. Harman was transferred from Lansing to the federal prison at Fort Leavenworth, whence he was released after the service of his sentence of one year, less two months allowed for good behavior. One might think, from all the foul abuse that had been heaped upon Mr. Harman, that he was incapable of good behavior, but here at least he got credit for it.

Soon after Mr. Harman's release from this imprisonment he re-

moved the publication office of LUCIFER to Chicago, where he continued his work without molestation (except that several issues of his paper were stolen by the postal officials) until May 15, 1905, when an indictment against him was prepared by C. B. Morrison, federal district attorney at Chicago, and a federal grand jury was honey-fugled into approving the same.

CHARGES IN THE INDICTMENT.

This modest instrument set forth that the issue of LUCIFER dated December 8, 1904, and numbered 1028, contained matters too obscene, lewd, lascivious and indecent to be described, and, as if this were not of itself a sufficiently blood-curdling crime, the district attorney inserted as a makeweight a similar accusation as to No. 958 of LUCIFER, which was published as far away back as February 26, 1903.

This indictment, which contributed so much to the purity of nations, came up before the court and a pretended trial was had June 15, 1905, in which the prejudices of the jurors were so aroused that they delivered the old man up to his mercenary tormentors.

RIGHT OF PROTEST DENIED BY COURT.

The record made up by the district attorney alleges that in imposing sentence upon Mr. Harman Judge Landis asked him if he had anything to say why sentence should not be passed upon him. Mr. Harman denies this and says this little ceremony was omitted and that he was prepared to state very cogent reasons why he should not be sentenced.

Mr. Harman being a man absolutely worthy of belief, the conclusion must be that the judge, fully conscious of the iniquity of the part he was playing, sought to avoid giving Mr. Harman any opportunity to justify himself. The sentence this time was a year's imprisonment in the state penitentiary at Joliet, Illinois.

The record shows other things, foremost among which is the picture of a kindly old humanitarian eager to be courteous, even under the most aggravating circumstances, toward the prosecutor, who misrepresented and maligned him and tried to prejudice the jury with the notion that former convictions had some bearing upon the case then at bar.

Even the judge, seemingly, tried to inspire the jury with the idea that "a man of his (Mr. Harman's) years should know better"—just as if it were a foregone conclusion that Mr. Harman had done something wrong. It should be stated here that Mr. Harman was over 76 years old, and had reached a time of life when an attempt to attribute pruriency to him is simply absurd.

FEATURES OF THE JUDGE'S CHARGE.

Two features of the judge's charge in this case attract especial notice as indicating his animus.

First, "I charge you that you need not concern yourself in this case whether a time may come when a verdict of guilty here may result in the exclusion of the Holy Bible from the mail. The court will take care of that question when it arrives. Nor the exclusion of the works of Paine, Ingersoll or Shakespeare. These questions are not before this jury for determination."

The Bible, Paine, Ingersoll and Shakespeare were referred to by Mr. Harman's counsel, not to put any imputation upon those works, but to enlighten the jury as to what might and what might not properly be classified as obscene, and to show that the same plainness of speech which was the merit and glory of Mr. Harman's publications is to be found freely in our best literature and no one thinks evil of it, any more than they would of LUCIFER, if their ignorant prejudices were not aroused by designing trickery.

AS TO THE QUESTION OF INTENT.

Again: In one part of his charge the judge tells the jury that they "have a right to consider the fact that this man has heretofore been convicted of the same offense—that is to say, of violating the same statute—in determining the question of intent"; while subsequently in his charge he says:

"I charge you as a matter of law that the motive of this defendant is not to be considered by you in determining whether or not the articles published in these papers are lewd," etc.

It has been iniquitously held in some similar cases that the jury may not consider the motive or intent of a defendant, and had Judge Landis given such instruction he might have excused himself on the ground that he was blindly following a bad precedent, but no judge, up to this case, so far as I am aware, has gone to the extent of charging the jury that they may consider intent adversely, but not favorably, to an accused. Such, however, is the clear implication from this charge.

An appeal was taken, with as good results as might have been expected in early New England times in a case of witchcraft, and Mr. Harman is now in the state penitentiary at Joliet, Illinois.

REVIEW OF THE PROSECUTION IN KANSAS.

[The following review of the first arrest, prosecution and conviction of LUCIFER's editor on the false charge of publishing obscene literature was published in the "Advertiser's Guide" (Stanley Day, editor) of July, 1895:]

THE PERSECUTION OF MOSES HARMAN.

"When the innocent is convicted the court is condemned."

In these days, when vital questions are probed to their very foundations, no honest man will shrink from any fact that analysis of his introspection into his physical, mental and moral nature reveals. The civilized world is networked with currents of investigation which a few years ago would have been smothered abjectly in faith. It is realized that between opposite extremes truth is found at the *juste milieu*, and an effort by the partisans of an extreme theory to suppress the publication of an opposing theory by force is as mischievous and wicked as it is lawless and dishonest. Error will always be exposed when truth is left free to combat it. And while the broad-minded investigator will go to both extremes and examine all sides of a question before settling down to a conviction, it is certain that, as long as men are free to choose whether they will investigate or not, no one has a right to complain that inquiries prosecuted by others are offensive to him. The forcible suppression of any sentiment however stultified or infatuated or of any language however harsh or offensive is so contrary to inborn American notions of freedom, fair play and justice that any attempt thereat calls forth prompt and indignant resentment.

The purpose of this writing is to show by a simple statement of facts some of the grotesque inconsistencies of an attempt to enforce in this country the suppressive methods of an inquisitorial censorship.

In 1881 the publication of a radical newspaper, LUCIFER, was commenced at Valley Falls, Kansas, the purpose being to provide a medium for the exchange and dissemination of radical thought and to stimulate progressive ideas in the social, economic, theological and philosophical fields of investigation. The merit of this unpretentious little paper lay in its fidelity to truth, and in extending hospitality to new ideas, and in candidly examining the value of their claims. No editors were ever more hearty, free or sincere than Moses Harman and his son George, and Edwin C. Walker.

While these men were quietly minding their own business and issuing LUCIFER weekly they were arrested February 23, 1887, on a charge of violating the Comstock postal law, and taken before United States Commissioner Wilson at Topeka, who held them to await the action of the grand jury, and upon executing bonds of \$500 each to appear at the April term of court, they were allowed to go home.

Attending at the April term, they were told that nothing could be done with their case "on account of lack of appropriations," and again executing bonds to appear the following July, they went home.

At the July term they were told that the district attorney had decided not to present the charges to the grand jury "on account of the extreme heat," and for other frivolous reasons. Giving bonds to appear at the October term, they again went home.

This being forced to travel long distances fruitlessly, and to attend many terms of court accompanied by attorneys and bondsmen at considerable expense, was not the least oppressive of the many devices by which the prosecution exhibited its disposition to pester and annoy the defendants. Throughout the whole eight years of this outrageous persecution Mr. Harman has been compelled to give bonds a dozen or more times, a requirement as brutal as it was malicious, for one bond would have answered all reasonable requirement of the law. As the length of this narrative compels us to economize space, we cannot again refer in detail to each case in which a bond was required.

In October they again took the journey to court and were informed that they might return home and that they would be sent for if wanted.

A week after this adjournment it was discovered that they were wanted and they were accordingly sent for to come again to Topeka, where they were confronted with the most marvelous indictments ever incubated by a grand jury. These indictments, joint and several, charged the defendants with mailing a copy of each of five issues of their paper, to each of nine individuals, contrary to the statute. Ringing the changes and variations upon this theme amplified the indictments until they swelled up to 270 counts. The district attorney, like the drowning sailors, believing that some sort of

ceremonial function was imperative at this juncture, required the defendants to execute another bond, which they did, and went home to unravel the intricacies of these complicated indictments.

Now, the purpose of an indictment is to inform the defendant what the charge against him is, but these indictments were drawn with the intention of concealing that information, and so effectual was the concealment that neither the defendants, their attorneys, the judge, nor even the district attorney himself could point to any one of the 270 counts which contained any intelligible accusation whatever against the defendants. So these indictments were quashed.

This would have been a good place for the prosecution to have stopped, but notwithstanding a remonstrance against the continuation of this farce, signed by one hundred of the best citizens of Valley Falls, the district attorney procured new indictments from a subservient grand jury.

By these new indictments, in 216 counts, the defendants were informed, for the first time, what articles they had published in LUCIFER that had set the indictment mill agoing and produced such a plethora of counts, 486 in all, whereby so much fling of bail bonds was exacted. The articles which it was now pretended were so shocking as to require the persecution of the publishers were only four in number. As, subsequently, upon the trial, the district attorney admitted that he and the grand jury were mistaken as to two of these articles, and withdrew the charges relating to them, it will only be necessary for us to concern ourselves with the remaining two as to which the charge was pressed. These were (1) The now celebrated "Markland letter." (2) A letter written by Mrs. Celia B. Whitehead.

These letters are too lengthy to be reproduced in our present limited space. Readers who are unfamiliar with them will find fair counterparts of the Markland letter in a "Special Report on Diseases of the Horse," published and gratuitously circulated by the United States department of agriculture, and in a little pamphlet entitled "Our Suffering Sisters," issued by the International Medical Missionary Society. The Whitehead letter is an argument rather in favor of the law prohibiting contraceptives than otherwise.

The usual annoyance of arrest and bond filing followed.

Thus it will be seen that although charged with an indictable offense, it was two years after the pretended committing of the offense, and over a year after their first arrest, and then only by fighting for it, that the defendants could find out from the prosecution what the charge against them really was, and when they did find out they learned that the original indictments embraced some pretended offense which it was not deemed prudent to include in the second indictments.

In May, 1888, the defendants George Harman and Edwin C. Walker withdrew from the management of LUCIFER, and Moses Harman continued as sole editor. By reason of this withdrawal proceedings against the junior editors were *nolle prossed* on the trial. From this point, therefore, our narrative will concern itself solely with the conduct and fate of Moses Harman.

As soon as the charges took definite shape, LUCIFER's friends clamored to know what it was all about, and on June 22 Mr. Harman reprinted the Markland letter in parallel columns with the 38th chapter of Genesis. This was done so that no one should be ignorant of the charge itself, nor of its frivolousness, that secrecy should not be added to the other disadvantages he would have to contend with, that it might be shown logically that, judged by the same tests which condemned the Markland letter, the Bible must necessarily be considered obscene, and furthermore, that something practical might be done to abolish such conditions as made possible the facts told in the Markland letter concerning the violation of a wife by a fiendish husband before her recovery from childbirth.

The other three indicted articles were republished July 20, August 3 and September 14, 1888, respectively, in especially large editions, thus demonstrating how difficult it is in this country to suppress thought, even though unprincipled men may be temporarily invested with power to hamper the press.

At the autumn term, 1888, the trial was put off until spring, because everybody was so interested in politics that the administration of justice in court was set aside as a matter of secondary importance.

Meanwhile discussion of the indicted articles had been growing very active, whereby the frivolities of the charges became more and more palpable, and sympathy with the persecuted editor more and more earnest and general, and moral and financial support was advanced for his relief.

At the spring term, 1889, defendant demurred to the indictment, and while this demurrer was pending Mr. Harman boldly advertised to send LUCIFER for one year with "Irene" for \$1.75. The point of this lies in the fact that the author of "Irene," Mrs. Fowler, had just been indicted under the flimsy pretense that her book was obscene. The indictment against Mrs. Fowler was never brought to trial.

On May 24, 1889, Judge Foster rendered an opinion overruling the demurrer, in which he criticised the prosecution with merited severity, saying, "I have but little patience with those self-constituted guardians and censors of public morals who are always on the alert to find something to be shocked at, who explore the wide domain of art, science and literature to find something immodest and who attribute impurity where none is intended." On the other hand, he went so far aside from the real issues, and so far violated judicial impartiality, as to make a gratuitous and premature statement, implying that the Markland letter and the Whitehead letter excited impure thoughts in his mind, and so were really "obscene."

Mrs. Whitehead, long, well and widely known among progressive people as a woman of sterling character, was naturally indignant at the judge's imputation that she had written an obscene letter, and clipping her own and the Markland letter from LUCIFER, she mailed them to the judge with the request that he mark the parts in them which seemed to him indecent and return them to her. It might appear that, as the gravamen of the offense Mr. Harman was charged with was mailing these very articles, Mrs. Whitehead acted rashly in exposing herself to prosecution and inviting the judge to do likewise, but when we consider that all the obscenity there really was in the case lay in the prurient fancy of the judge and the prosecution, her act assumes a dignity far beyond any mere act of defiance.

Then followed a flood of criticism, and LUCIFER and other radical papers were filled with opinions from many as competent to write opinions as Judge Foster himself, even though not clothed with authority, and the judge and district attorney were overwhelmed with letters from all parts of the country. There was no doubt a strong sentiment throughout the country that Mr. Harman would not be honestly dealt with. This sentiment came from observation of the inconsistencies of the prosecution, as well as from a recollection of the outrage upon good old D. M. Bennett in a similar case. Under these criticisms the moral attitude of the prosecution became so contemptible that in the autumn the district attorney washed his hands of the business by continuing the case to April, 1890, before which time his term of office would expire.

The attempt at suppression had resulted in widespread notoriety for the indicted articles. They had been distributed by Mr. Harman and his friends until they were well known and thoroughly discussed by all the well-informed radicals in the country. Some thought that not merely were the articles not detrimental to public morals, but that to amend public morals their publication was an eminently meritorious act. Some maintained that while the constitution guaranteed freedom of speech, and liberty of sentiment, with no restraint as to form of expression, it was still injudicious to print articles which might be objectionable to good taste. But while all censured officials so false to their obligations as to persecute Mr. Harman for printing matter of his own selection in his own paper for those who wanted to read it, there were some who considered such a publication unnecessary, on the ground that inhumanities like that described in the Markland letter were so rare that it was not worth while to combat them as it might be if they were more frequent. For the enlightenment of this latter class, and to meet their objection, many instances like that narrated in the Markland letter were detailed by LUCIFER's contributors, and among such contributions was a letter from Dr. O'Neill, describing a number of similar perversions.

Another arrest followed, February 18, 1890, on the O'Neill letter. Marshal Dillard, who had the warrant, was ordered to put Mr. Harman in jail in Valley Falls, and again in Topeka, but having no malice towards him, and full of confidence in him, he allowed him to go, unattended, on his promise to accompany him to Topeka next morning, but on arriving at Topeka the commissioner, to prevent his absconding, fixed bail at \$1,000, and another bond was given.

On March 11 LUCIFER contained a letter from Mrs. Waisbrooker quite similar to the O'Neill letter. Of this the prosecution, with its usual consistency, took no notice.

On April 17 a pretended trial took place, of a character grossly discreditable even to the system of jurisprudence under which such an outrage is possible. Of this farce the following are some of the main features: The new district attorney, Mr. Ady, had assured Mr. Harman that he should have sufficient notice of trial to enable him to prepare properly. This assurance he dishonorably violated,

hustling on the trial at a time when Mr. Harman was unprepared, and showing thereby an entire lack of any honest intention to try the issues in the case with fairness. On the day in question Mr. Harman's counsel, Mr. Overmyer, was in the deepest family affliction. His wife was not expected to live throughout the day and his child was dangerously ill. He was in no condition to try such a case. Other counsel was on the way from New York, intending in good faith to try the case upon its merits. These facts were fully detailed in affidavits on a motion to adjourn the case for one day, but while the prosecution had loitered along for four years, it now insisted that one day was too long a time for such an aggravated case of "obscenity" to go unattended to. No fair judge would have denied such an application for an adjournment. The application was, however, sneeringly denied by Judge Foster, who said to Mr. Harman: "If you had been as diligent in looking up counsel as you have been in instructing me in my duties you would not now be unprepared." Thus Judge Foster got square for some fancied slight to his ineffable dignity. No one has ever been able to tell with certainty what it was that piqued the judge and led him to take this mean revenge. Possibly something may have been written to him by some of Mr. Harman's friends which excited his spleen. Possibly it was the fact that just before the trial Mr. Harman had printed in LUCIFER the oath of office taken by the judge. If it was this latter act that the judge resented he would better have deliberated long enough to realize that from the mere printing of the oath there was no implication that the oath was likely to be violated, but on the contrary, all the presumptions were that the judge would live up to his oath. The judge directed the trial to proceed at once, and assigned as counsel a lawyer entirely unfamiliar with the numerous details of the case, who, instead of setting up a proper defense and arguing on the law and the substantial merits, interposed the preposterous plea of insanity. Against this course Mr. Harman protested with earnest vigor, but his protest was treated as if it were mere contumacious disorder, and the judge presided over this hideous, wicked farce with as much gravity as if he were honestly trying the case.

It must have been gratifying to the judge that the conviction which ensued was upon just those articles which he had gratuitously characterized as obscene in his opinion a year before, but the obscenity of which he had omitted to explain to Mrs. Whitehead. As it was, the verdict was a compromise, three of the jurors being disposed to acquit.

Judge Foster imposed the most brutal sentence ever known in a case of this kind, five years' imprisonment and a fine of \$300, and in doing so again manifested a pique and malignity which showed him entirely unfit to fulfill judicial functions. This manifestation of pique was accentuated by the fact that at the same term of court another defendant confessedly guilty of an offense of the same nature was allowed to go on payment of the minimum fine.

No stay was allowed, and Mr. Harman was at once committed to prison. His letters at this time are models of dignified protest against wrong. He remained in prison until August 30, when by virtue of a writ of error he was released, after seventeen weeks' imprisonment. A new bond was required.

On October 16, 1890, a curious proceeding was had before Judge Phillips, somewhat in the nature of a trial, on the O'Neill letter, yet without a jury. The defendant was examined before the judge for about an hour and adjournments were then had to December 29, when the law of the case was argued by counsel and submitted.

The appeal in the Markland letter case was adjourned at this time to the spring term of 1891.

January 15, 1891, Judge Phillips brought in a verdict of guilty against Mr. Harman, and without his being present in court sentenced him to one year's imprisonment. Comparing the Markland and the Whitehead letters on one hand with the O'Neill letter on the other hand it will be seen that the present case showed an improvement in judicial moderation. Another improvement was manifested, for, an appeal being taken, the monotonous formality of giving bonds was omitted, the marshal saying: "Go about your business as usual—when I want you I know where to find you."

In March, 1891, a writ of error as to the O'Neill letter case was allowed by Judge Caldwell, and another bond was required.

On June 1 Mr. Harman attended in court with counsel to argue the appeals, but adjournment was had to the latter part of November, when both cases were submitted to Judge Caldwell.

On April 15, 1892, while these appeals were yet undecided, a high-handed trick was played upon Mr. Harman. A whole edition of his paper was stopped in the postoffice at Topeka. This was the second

time Mr. Harman's enemies had recourse to this rascally trick, the first time being in October, 1890.

Early in June, 1892, Judge Caldwell filed his decision, setting aside Judge Foster's sentence in the Markland letter case. Thus it appears, while Judge Foster was so eager for conviction that he could not wait one day for the purpose of having a fair trial, that after six years of atrocious outrage, fendish persecution, hideous perversion of justice, and contemptible trickery, the case stood just where it did in the outset, in June, 1886, when the Markland letter was first published.

June 13 Judge Caldwell filed a decision sustaining the conviction by Judge Phillips on the O'Neill letter and confirming the sentence, and a few days thereafter, to the eternal disgrace of our American judiciary, Moses Harman began a term of a year's imprisonment for exercising the American birthright of free speech.

On February, 16, 1893, on a petition for habeas corpus, Mr. Harman was discharged from imprisonment in the O'Neill letter case, upon the ground that the sentence of four months on each of three counts must either be held void for uncertainty, or else it must be held to mean that the sentences on all these three counts run concurrently, in which latter case the prisoner had more than served his term.

This left Mr. Harman with the old Markland letter case hanging over him—the case that was reversed and remanded “to be dealt with according to law.”

After three years of inactivity and when everybody was in hopes this preposterous nonsense was so dead as to be incapable of resurrection, District Attorney Perry, who, with the change of administration, had been reappointed to succeed Mr. Ady, moved before Judge Phillips to correct the sentence and that an amended sentence be passed. This was very clearly inflicting two punishments for the same offense, but the district attorney seems to have had no shame and no moral sense to restrain him from making the contention that the previous proceedings were unlawful. The very proceeding that he instituted so dishonorably had not turned out as he expected, and so he declared it unlawful. The unlawfulness of the whole business was just what Mr. Harman and his friends had insisted upon from the outset. Had the case been “dealt with according to law” Mr. Harman would have been free from annoyance six years ago.

On June 1, 1895, Judge Phillips, the same judge who showed his incapacity for dealing with such cases “according to law” by his misfit sentence in the O'Neill letter case, undertook to correct the sentence inflicted by Judge Foster in the Markland letter case by the infliction of a new sentence, under which Mr. Harman was again arrested and at the present writing is lodged in the Kansas state prison at Lansing.

This is the history to date of one of the most flagrant violations of citizen rights ever perpetrated in this country. On a prosecution entirely groundless and unjustifiable an estimable old man, after being harassed unmercifully for eight years, has been swindled out of his liberty by a series of alleged trials which are a disgrace to our jurisprudence, and at last is in prison for having done an act for which humanity will long revere his memory.

That the publication of the Markland letter has resulted in great good no one who knows the facts can deny. But it ought not to be necessary in our civilization to make a martyr in order to take an advance step in the world's progress.

Mr. Harman in his persecution has the sympathy of all good men, and all to whom these presents may come are urged to respond in some form, spreading the light he has kindled, strengthening his hands for further conflict and helping to uplift humanity as he has done.

A special number, devoted to Moses Harman, is promised by the editor of “Soundview,” at an early date—probably in June or July. Special articles and a portrait will appear. Mr. Rader will divide receipts with LUCIFER on all orders which mention this notice. Price, 10 cents a copy, \$1 a dozen, \$7 a hundred. Contents and further particulars will be given in an early issue. Address L. E. Rader, Olalla, Wash.

Up-to-Date Fables.

BY R. B. KERR.

Contents: The Male Amazons. The Strassburg Geese. Bread Eaten in Secret. The One Tune. A Tale About Noses. The Women and the Wells. Mrs. Grundy's Two Boarding Schools. The Emancipated Horses. Neatly printed and covered. Price, 25c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

1066

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.
If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

Who Is the Enemy: Anthony Comstock or You?

BY E. C. WALKER.

CONTENTS.

THE “MORAL” CENSORSHIP—The Inspiration of the Censor; A “Protection” that Betrays; Utter Lack of Discrimination; Vain Denial of Facts; A Greater Wrong to the Child; Some Officers' Zeal; Imagined “Plots”; The Law as Administered; The Vicious Law of Obscene Libel; Obscene Libel and Expert Testimony; Judge and Jury and “the Facts”; Some Criticisms Answered; The Common Law Yesterday and Today; Wrong Principles of Action; The Censorship and the Bible; Moncure D. Conway on Censors; Where Lies Responsibility—on Censor or You? The Cause of Slow Advance; Sex a Mistake—“Somebody Blundered”; Superstition Not Seriously Crippled; The Worship of Death and Decay; Characteristic Eruptions of Sex Panic.

THE “FRAUD ORDER” FRAUD—Remarkable Deliverance by Judge Thomas; The Courts and the Constitution; The Persecution of “Freedom”; Grateful for Injuries Received.

THE CENSORSHIP OF SECOND-CLASS MATTER—The Department's Rules of Exclusion; Statistics of Official Financering; Two Arguments About Government Socialism. Price, 20 cents.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Our Advancing Postal Censorship.

BY LOUIS F. POST.

An extremely powerful review of the administrative process, which is rapidly Russifying these United States. Contains a correspondence with the postal department in reference to the attempted suppression of LUCIFER, and Mr. Post's conclusions therefrom.

“The confiscation by postal clerks of any publication, for any cause, without specific charges, without opportunity to the publisher to be heard, without the verdict of a jury, without appeal, without any of the ordinary safeguards of personal rights and private property, and consequently without any assurance of guilt, is an ominous fact. No matter how objectionable or even dangerous a paper's teachings may seem to the censors, no matter how offensive its language in their estimation, so palpable an invasion of the commonest rights of citizenship is a direct menace to the independent press of the country.”

Price, 3c each; 25c a dozen.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective “missionary document” relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Marriage in Free Society.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.

“Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it.”

Daintily printed. Prepaid, 25c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Love's Coming of Age.

BY EDWARD CARPENTER.

A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker. Carpenter holds that woman's freedom is based upon economics; she must be independent financially that she may not be forced to sell herself in or out of marriage. He also makes a strong plea for a motherhood of freedom and thoughtful preparation. American edition, cloth, prepaid, \$1.

M. HARMAN, 500 Fulton street, Chicago, Ill.

The Strike of a Sex.

A NOVEL BY GEORGE N. MILLER.

FORTIETH THOUSAND.

“The Strike of a Sex” is a fascinating novel bearing upon the sexual relations. It is a bold protest against the customary life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

Origin of the Family, Private Property, and the State.

BY FREDERICK ENGELS.

Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans.

217 pages; bound in cloth. Price 60c; postage 5c.

M. HARMAN, 500 Fulton street, Chicago, Ill.

The Old God and the New Humanity.

BY WINWOOD READE.

This is a handsome booklet, containing matter taken from “The Martyrdom of Man,” Reade's masterpiece. It will be found wonderfully effective as an eye-opener on the question of religion, and will make the reader, like Oliver Twist, call for “more.” Price, 10 cents.

M. HARMAN, 500 Fulton street, Chicago, Ill.

An Essay on the Duty of Civil Disobedience.

BY HENRY D. THOREAU.

A reprint of this classic essay on the supremacy of the individual conscience. Antique paper; artistic covers, dark green on olive. 10c.

M. HARMAN, 500 Fulton street, Chicago, Ill.